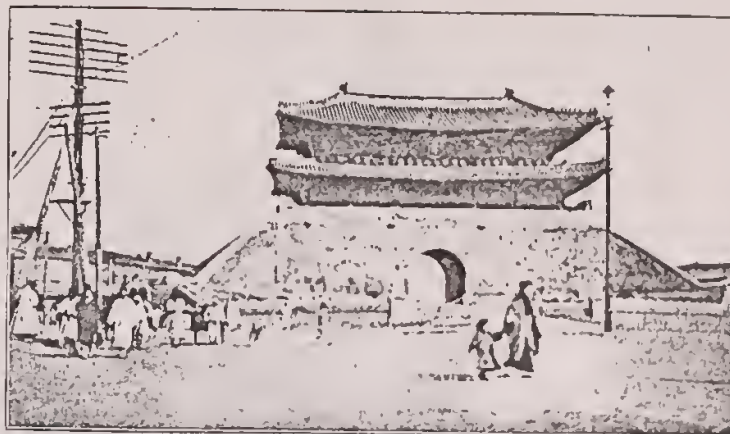


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IN THE
**HERMIT
LAND**

1911

HENRY F. WILLIAMS



The
KOREA MISSION
of the
Presbyterian
Church U. S.



PUBLISHED BY
PRESBYTERIAN COMMITTEE OF PUBLICATION
RICHMOND, VA. TEXARKANA, ARK. - TEX.



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By **REV. H. F. WILLIAMS,**
Editor of The Missionary.

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Published by the
Presbyterian Committee of Publication,
RICHMOND, VIRGINIA. TEXARKANA, ARK.-TEX.

IN THE
HERMIT LAND

The Korea Mission of the
Presbyterian Church in
the United States

By
HENRY F. WILLIAMS



Published by
PRESBYTERIAN COMMITTEE OF PUBLICATION
Richmond, Va. Texarkana, Ark.-Tex.



"In her boasted history of 'four thousand years,' the little kingdom has too often been the Ireland of China, so far as misgovernment on the one side, and fretful and spasmodic resistance on the other, are considered. Yet ancient Corea has also been an Ireland to Japan, in the better sense of giving to her the art, letters, science and ethics of continental civilization. As of old, went forth from Tara's halls to the British Isles and the continent, the bard and the monk to elevate and civilize Europe with the culture of Rome and the religion of Christianity, so for centuries there has crossed the sea from the peninsula a stream of scholars, artists, and missionaries who brought to Japan the social culture of Chosen, the literature of China, and the religion of India."—*William Elliott Griffis.*



Rev. W. D. Reynolds and His Korean Assistants Translating the Bible.

KOREA.

THE GEOGRAPHY OF KOREA.

KOREA is a comparatively small peninsula extending from north to south, bounded on the east by the Sea of Japan, the Yellow Sea on the west, and by Manchuria and Siberia on the north. Korea might properly be called an island. A stream finding its source in a lake on the boundary line between Korea and Manchuria is the source from which a river flows to the sea. In the same lake the Yalu River, of historic memory in connection with the recent war between Japan and Russia, finds its source and flows southwest, emptying into the Yellow Sea. To travel around the border of Korea would require a journey of 1,750 miles. Within the boundary there is an area of about 90,000 square miles. The area is not quite equal to that of the combined states of New York and Pennsylvania. This territory does not include what the Koreans call "the ten thousand islands" that cluster around the shore to the west and south of the peninsula. Dr. Underwood, in giving the comparative size of Korea, says: "We have a country a little larger than Great Britain, almost half the size of the German Empire, or about the same as the kingdom of Italy."

POPULATION.

In Hulbert's "History of Korea" it is stated that such a thing as a popular census was unknown until after the China-Japan war in 1905. The house census was the

only one in existence for three hundred years. In the old time taxes were paid on the number of houses and the estimate of the population was made on the basis of five persons to each house. This, for the Orient, is considered a conservative estimate, and on this basis the population of Korea would be in the neighborhood of twelve million people. Since Japanese occupation and annexation, a more careful census has been taken. Owing to the mountainous character of the country, it is more thickly settled than the average population in our older states. It is said that only about one-fourth of the land in Korea can be cultivated.

The mountains of Korea are, in the main, a rugged chain extending along the east coast to within about one hundred and fifty miles of the southern extremity of the peninsula. At this point the range divides, spreading out over the southern end of the country. On account



Korean Village—Kungmal

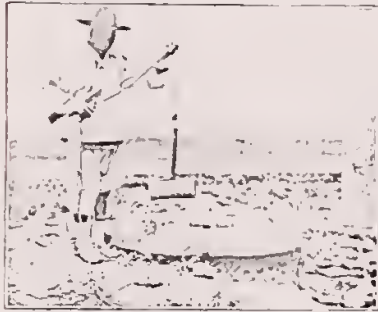
of the location of the mountain ranges, the east coast is precipitous. The mountains on the west coast slope more gradually and descend to hills and fertile plains. The tides on the east and west coast of Korea vary. On the east coast the tide rises only one to two feet, and on the west coast, on the narrowing shores of the Yellow Sea, there is a rise and fall of from twenty-eight to thirty-eight feet—one of the highest tides in the world.

The traveler approaching Korea would not find the verdure and attractive scenery of Japan. On the other hand the mountains are barren of timber, and except in certain seasons of the year are bleak. The first impression that missionaries have on their arrival at Fusan is usually very unfavorable, so barren and bleak is the appearance of the land. But Korea is far from being an unattractive country. On the other hand, it is highly picturesque. The traveler in the interior will find a combination of beauty in the low mountain ranges, the hills and rich valleys. One will travel far before seeing anything more beautiful than the valleys hedged in by low ranges of mountains, especially when the rice is ripening and being harvested.

The climate of Korea, with the exception of one or two months in the summer, when the rainy season prevails, is delightful. In the north it is very cold, but not so frigid as the location of the country on the map seems to indicate. The mildness of the climate is accounted for in the fact that the warm stream in the Pacific, which corresponds to the gulf stream on the eastern shore of our country, strikes the east shores of Japan and gives to that country its warm, damp climate, which clothes the island with a very paradise of verdure. This same current gives Korea, especially the southern part of it, a most delightful climate.

EARLY HISTORY.

The history of Korea is lost in the misty past. The first dawn of Korea's history was about the time that Samuel called the elders of Israel together, 1122 B.C. There is much tradition and mystery connected with the history of these early times. A great man named Kija came into Korea from China. Wild tribes occupied the country; among these people the great Kija took up his abode and established his capital in Pyeng-yang, and called his kingdom "Chosen." He reigned fifty-three years. Visitors to Pyeng-yang find great interest in going to the grave of Kija, outside the walls of the city. The Chinese ideas and mysticisms that are found in Korea were brought into it by this first king.



Kija's Well.

The country has not existed as a separate government for over two hundred years. During this period of Korean history there were frequent wars. Japan on the east and China on the west were both endeavoring to conquer Korea. There were some great naval battles in those times, and it is worth mentioning that the first armored battleship of which there is any record was constructed by a Korean admiral, who, with his sheet-iron protected ship, demolished the Japanese fleet on the west shore of Korea.

THE COUNTRY OPENED.

Just one hundred years before Columbus crossed the Atlantic there was a change in the Korean dynasty, and the capitol was removed to Seoul, now by far the largest city in "Chosen." In 1876 Korea made a treaty with Japan, which was the first relation established with the outside world. Six years later the United States succeeded in making a treaty with Korea, and a Government representative was sent to the "Hermit Kingdom."

EARLY KOREAN CHRISTIANS.

From "The Call of Korea," by Rev. H. G. Underwood, D. D., we take the following extract, which tells the story of the first Korean Christians: "In the year 1782 some Koreans, having secured Chinese books that told of Christianity, sent to Peking to inquire further. There, in 1783, the first Korean was baptized and named Peter. Two hundred years previous to this Romanist missionaries, following in the wake of the Japanese army, had administered the sacraments to the Japanese who professed a faith in Christ, but we find no record of a result of any seed-sowing which may have been done among the Koreans. Peter, who was baptized in 1783, was seized, thrown into jail, and suffered martyrdom in 1791. Others, nevertheless, sought baptism. Prominent among them were Paul and



Korean Christian Family.

Jacques Kim, who were extremely active in spreading a knowledge of the truth, so that in the first ten years after the baptism of Peter it is estimated that there were over four thousand followers of Christ among the Koreans." The new religion, which required the giving up of ancestral worship, aroused opposition, which rapidly grew to persecution. From 1800 to 1866 there was continued persecution of Catholic adherents to the Roman faith.



Girls from Kwangju School.

FIRST PROTESTANT MISSIONARY.

Korea was opened to Protestant missions in a remarkable way. Rijutei, a Korean, was sent to represent his government in Japan. Soon after reaching the country some Christian books fell into his hands. He read them with eager interest and was introduced to one of the American missionaries, from whom he received instruction. He accepted Christianity and was baptized. Rijutei immediately began to prepare a Bible which his

countrymen could read, and begged that missionaries might be sent to Korea, and Dr. H. N. Allen, then living in China, was sent in 1884. The American Minister appointed him physician to the legation, which insured his safety. Soon after his arrival a number of Koreans were wounded in a political outbreak, among them a nephew of the king. He and several others recovered from their wounds under Dr. Allen's care. His skill gained him the favor of the king and his court, and opened the way for Protestant missions. The first ordained missionary arrived in Korea in the spring of 1885; the first convert was baptized in July, 1886; the first church organized (Presbyterian) in the fall of 1887, and before the close of 1888 the first baptized converts of the two missions, Presbyterian and Methodist, numbered over 100.

EARLIER MISSIONARIES.

Dr. Allen was the first resident Protestant missionary in Korea, but efforts were made by Protestant missionaries to enter the country long before he was sent to Seoul. A Prussian missionary named Gutzlaff landed in Korea in 1832, remaining a month. In 1866 Rev. Mr. Thomas, of the London Missionary Society, became interested in the Koreans, studied the language, and was sent to Korea in the early 'sixties. He was given passage on the ill-fated American schooner, the *General Sherman*, on condition that he would act as interpreter. This schooner, passengers nor crew, were never heard from after they reached Korea, and it is a generally accepted fact that they were murdered by the Koreans.

Mr. Thomas was followed by two other Scotchmen, who entered Korea from Mukden—Messrs. Ross and McIntyre. Considerable work was done by these early

missionaries in the way of translation, and there were a number of converts as a result of their work. Among the number was Mr. Soh Sang Rynn. Of this man Dr. Underwood says: "After his conversion he stayed awhile, assisting in the preparation and printing of books, and finally told Mr. Ross that he must take a few books and go home and tell his friends about the Saviour of whom he had learned. Mr. Soh spent some little while traveling around the northern province, preaching



Korean Beggar Boy.

and distributing books; visited the capital, where he found quite a number who were at least willing to hear what he had to tell; and later settled with his family at the village of Sorai or Pine Stream, in the County of Chang Ynn, on the Yellow Sea. Here he preached and lived Christ, and laid the foundations for the work in this village that has since become world renowned. Such were the beginnings of mission work in the land of the 'Morning Calm,' and while the efforts put forth were meager and feeble, the results gave promise of the speedy dawn and morning light that flood much of the land today."

Interesting items regarding other missionary work in Korea must be passed over and our further account begin with what has been called the "Wide Seed-sowing Period." There was so much opposition to Christianity in the early days that the first converts were baptized behind closed doors. Long itineraries were made into

the interior, and converts multiplied beyond the brightest hopes of the missionaries. The year 1890 is given as the end of the period of seed sowing. It was found that the Koreans were not so much opposed to religion as they were to a people without a religion. As the first five years was a period of seed sowing, the second five years is called by Dr. Underwood that of "Expectations." Missionaries of other denominations entered the field, and the Word was widely preached, and received by great numbers.

OUR FIELD IN KOREA.

A chain of mountains extends through the whole length of Korea. Of the eight provinces into which the country is divided, three lie east of the mountains and five west. In the division of the country among the denominations doing foreign mission work in Korea, the two favored provinces in the southeast, North and South Chulla, were assigned to the Southern Presbyterian Church.

Our first missionaries to Korea were sent out in the fall of 1892. Owing to the disturbed conditions of the country resulting from the hostilities between China and Japan, they were detained at Seoul until 1895, when, following the advice of the Council of Presbyterian Mis-



Alexander School. Village School, Kunsan.



Panorama of Kusan

sions in Korea, they opened work in the province of Chulla, occupying Kusan as the first station—a coast town about two hundred miles south of Chemulpo.

The field in which the missionaries of the Southern Presbyterian Church are working, by the apportionment of the various mission Boards having missions in Korea, is our exclusive territory. It includes two provinces, North and South Chulla, and six counties of an adjoining province. There is not to be found in all Korea a better section of country. The region is known as the "Granary of Korea," and is the most densely populated part of the country, the population numbering, approximately, 2,243,000 people. There are four principal stations, with a town and field population as follows: Kusan, 336,000; Chunju, 632,000; Mokpo, 340,000; Kwangju, 935,000.

STATION SKETCHES.

KUSAN.

Kusan, our first station, opened in 1896, is picturesquely located near the mouth of the Changpo River. Being the only natural outlet for the products of a thickly populated section of the country, the Japanese



Station Buildings.

and Korean towns are steadily growing. Our work at Kusan consists of a church and a dispensary in the city. At Kungnal, a village about a mile from Kusan, where the principal buildings of this station are located, there is a church, village school, school for boys, academy for boys, a girls' school, the Frances Bridges Memorial Hospital, and an adequate number of missionary residences.

CHUNJU.

Chunju, opened in 1896, the capital of North Chulla Province, is a walled city of approximately 25,000 inhabitants. Its importance in the eyes of the natives may be seen from a common saying in the south of the country: "If you can't go to see Seoul, see Chunju." It lies on the eastern edge of one of the largest, most thickly populated rice plants in the whole country, just at the base of the "Blue Ridge" of the province. The work at Chunju consists of a large and prosperous church, with a second smaller church in another part of the city. The Girls' School and academy for boys are equipped with good buildings. An adequate hospital building has been recently erected. The missionary homes occupy a convenient and beautiful location adjoining the city.

MOKPO.

Mokpo, opened in 1898, nestles at the foot of a mountain of rock between the river and the sea, near the southeast corner of the peninsula. As in all the important port cities, there are separate Japanese and Korean towns. There is a good harbor, with many picturesque islands near at hand. Our work at Mokpo includes a large church, the John Watkins Academy for Boys, an adequate school building for girls, a number of missionary residences, a small building for clinics, with ground purchased and appropriations made for a hospital.

KWANGJU.

Kwangju, opened in 1898, the capital of South Chulla, is an important city. There is a prosperous church, adequate buildings for a boys' and girls' schools, the Ellen Lavine Graham Memorial Hospital, with an adequate supply of missionary residences.

SOONCHUN.

The new station, Soonchun, is sixty miles east of Kwangju. Land has been bought for this station. Recent reports from this station tell of the great opening



The John Watkins Academy Students, Mokpo.

for mission work, the readiness of the people to receive the gospel and be organized into groups of believers. The station property is described as being beautifully located with an abundant supply of good water.



Starting on an Itinerary.

ITINERATING.

The work at each of the central stations in Korea is a small part of what is done by the missionaries. Radiating in different directions from each station, the district is divided into fields that are placed in charge of a resident missionary who, with his native helpers, makes journeys to the organized groups of believers, and preaches the gospel at new centers. The male missionaries are assisted by the native evangelists, and the women who do visitation work are accompanied by the native Bible women. The extent of the itinerating work and the results are shown on a map printed on another page, on which the principal stations are indicated and the out-stations, where there are groups of believers, are represented by small dots.

NATIVE HELPERS.

The principal of self-propagation adopted by all the missionaries at the beginning necessitated the use of the the native Christians. In the schools, Bible study meetings, and the Union Theological Seminary at Pyeng Yang, a strong force of native evangelists and teachers has been prepared for the work. In the work among women there has been a corresponding development of efficient native workers, and these Bible women, either alone or in the company of the women missionaries, have been instrumental in bringing the knowledge of Christ to thousands of the women and girls of Korea.

The test question asked of candidates for baptism is, "Have you led anyone to Christ?" The missionaries hesitate to baptize any candidate who must give a negative answer. The readiness of the Korean Christian to be a "witness," and the results of their work, will be seen in the following extracts taken from a recent Annual Report: "In one year twelve ordained evangelists baptized 2,010 adults and received 3,419 'catechumens.'" These results were due in very large measure



An Out-Station Group.

to the personal work of the rank and file of the church. At the Bible Conferences it is the custom to ask for volunteers to pledge preaching days. This means a pledge to the Lord of so many days to be devoted to preaching or testifying at one's own expense. The Korean Christian does not count Sunday in this volunteer pledge, for they say: "That day belongs to the Lord already."

BIBLE STUDY.

A system of Bible study adopted by the Korea Mission cannot be better stated than in the following paragraph from the Laymen's pamphlet on Korea:

"The system of Bible instruction in use in Korea is, in brief, as follows:

"(1) Sunday school classes and classes for those preparing for entrance into the church are held in each group, conducted by the local leaders.

"(2) Local Bible Classes in each station, for men and for women, conducted by the resident missionaries, chiefly the ladies. These are held weekly, for instruction of catechumens, baptized members, helpers, Bible women, and Sunday school teachers. There are at least half a dozen in each station.

"(3) District classes, which are held at strategic points and participated in by the neighboring churches. These are conducted by the missionary in charge, assisted by his helpers, and often by one of the lady workers, with her helper in special work among the women. At other times the ladies conduct such a class separately. Attendance on these classes ranges from twenty-five to one hundred and fifty, and time of meeting is one week. Three stations reported, for one year, thirty-seven of

these classes held for women, with an attendance of 1,600, and two stations reported fifty-five held for men, with an attendance of 2,600.

"(4) Station Bible Conferences. These are held yearly at each of the four stations, separately for men and for women. Delegates from every church in the territory of the station gather, at their own expense, for ten days of Bible study. All of them walk, covering distances for the round trip ranging from ten to two hundred miles, many of them bringing their rice on their



Covenanter Band, Chunju.

backs. The course is graded, covering six years, and the instructors are the missionaries and the theological students. The aggregate attendance of the four classes for men was 1,700, ranging from 200 to 600, and of the four classes for women, 900, ranging from 75 to 400.

"(5) Leaders' Bible Conferences, held once a quarter at each of the stations for several days, and once a year for a week. Attended by church officers, leaders, and picked men, and taught by the missionaries.

"(6) Bible Institutes. These are of two kinds, one for men, designed especially for those helpers and lead-

ers who do not attend the theological seminary; and one for women, designed for Bible women and picked leaders among the women. They are held for a month, and taught by the missionaries."

PRESBYTERIES AND GENERAL ASSEMBLY.

When the Church in Korea had grown to a sufficient size, with the requisite number of church officers, especially elders and pastors, the Presbyterian bodies working in Korea organized the Presbytery of Korea. In connection with the organization of the presbytery, the country was divided into seven districts, the missionaries having in mind the training of church officers until the conditions would warrant the organization of seven presbyteries. The hopes of the missionaries have been realized in this connection and the seven presbyteries have been organized, and the first General Assembly in Korea will be held in the fall of 1912. The ecclesiastical organization of the Presbyterian Church in Korea does not include a synod.

DISTANCES.

From Kunsan to Chunju the distance is thirty miles. The Japanese have constructed a good road, with bridges over the streams, between these places.

The distance from Chunju, south, to Kwangju, is seventy-five miles. The travel between these two places is partly over the Japanese roads, but the most of the way is by the Korean path crossing a number of mountain ranges.

From Mokpo, on the coast, to Kwangju, the distance is fifty-eight miles. A good government road connects these places.



Kunsan Hospital Buildings.

RAILWAYS.

The principal railway in Korea extends from Fusan to Seoul, and thence through North Korea to a connection at Harbin with the main line of the Siberian Railway, making the journey to Europe a comparatively brief and comfortable trip.

A railroad is under construction beginning at Mokpo and extending northeast to join the main line a little north of Fusan.

POPULATION.

The population of that part of Korea which has been assigned to the Presbyterian Church U. S., is about the same as the population of the states of South Carolina and Florida. The total populations of the two states is 2,267,000. The total population in the provinces of North and South Chulla is 2,243,000. At the time this comparison was made, there were 3,240 ordained ministers in South Carolina and Florida, and twelve ordained ministers in Korea, or one ordained preacher to 699 of the population in the two states, and one ordained preacher to 185,915 people in our Korea field.

While recent additions to the Korea Mission will considerably increase the working force in that field, it will be readily seen how much larger is the task of the Korean missionary than of the minister at home.

CHRISTIAN EDUCATION.

In villages where there are groups of believers, the native Christians make early provision for the village school. While the Japanese government has done much in the way of providing school buildings and teachers for the Koreans, the Christians desire schools where their children will receive Bible instruction. As a rule the Koreans will build the schoolhouse and pay the salary of a native teacher. From these village schools there have come a large number who have entered, or are now prepared for leadership in the Korean Church.

The next step in the missionary school system is the opening of an academy at each of the principal stations. The academy is supported by the Mission, and receives pupils from the city and surrounding territory worked from the station.

Appreciating the need of higher education for those who would become pastors and evangelists, a college is



A Village School.

contemplated which will receive students that have completed the courses of study in the academies. It is not proposed to have more than one college in the Mission. Provision has been made for the buildings, and in the near future this part of the educational system will be equipped and in operation.



A Village Christian Family.

The next step in the educational system is the provision for theological training. This is provided for in a Theological Seminary—a union movement of the Presbyterian Church U. S. (Southern) and the Presbyterian Church U. S. A. (Northern), located at Pyeng Yang. The instructors in this Seminary are provided by the Missions of the two denominations and competent native instructors.

The remarkable progress of our Mission in Korea is due largely to the consistent Christian life of the students in the schools. The following is quoted from the pamphlet referred to above: "Most of these students are active Christian workers—all of them become so in time. The mother of one of the students, on being urged to believe, replied: 'I am too old to learn a new doctrine; let my two boys go to heaven if they wish, but I am too old to learn new things.' The boy instantly replied: 'But, mother, I don't want to go to heaven alone; I want you to go with me.' Through the

faithful and persistent testimony of this boy the mother was brought to Christ. The reply of this boy may well be taken as the key-note of Korean Christianity, and the secret of its success."

MEDICAL WORK.

The following statement regarding the medical work of the Korea Mission is taken from the excellent pamphlet, "Korea," issued by the Laymen's Missionary Movement:

"No one expects to treat the 2,100,000 people of our field with foreign physicians. We expect to use only six physicians from America, of whom four have arrived, and through them to train up an adequate force of Christian native physicians. The twenty native medical assistants enumerated are all studying under our physicians, and are all Christians of standing. As to their ability, one physician testifies: 'The six students of my medical class have all made encouraging progress. They are now able to fill all the prescriptions, keep the stock compounds made up, do the dressings, administer anesthetics, and perform minor operations, thus enabling the doctor to do treble the amount of work formerly possible.'

"Medical work is incomparable in removing prejudices and misconceptions of the people and securing a hearing for the gospel. As a concrete example of the essentially Christian spirit of love and helpfulness, it is simply indispensable on the field. From the earliest day when Korea was opened 'at the point of a lancet,' to the present time, the doctor's work has been the strong arm of missions in this country.

"Medical work is, therefore, not merely philanthropic, but directly evangelistic, as witness the following testimonies from our doctors:

"We may say that the medical work not only heals their sick bodies, but brings many a one to the "Great Physician." If I were desirous of investing money for large returns in the evangelistic work, I know of no better place than in the medical work."

"A well-to-do woman brought her four-year-old child to Kunsan for medical help. She said that she was the only one of her family who had accepted Christ, and her



Going to the Hospital.

husband was a native doctor of much fame, but an unbeliever. After treating the child for two months, he had given up the case. The mother begged him repeatedly to take the child to Kunsan in hope of saving its life. The husband finally consented, saying that if the child came back healed he would attend church and believe the same doctrine his wife believed. By the goodness of God the child got well in twenty days.

After the woman returned home, she wrote me a letter saying that her husband and all her family are attending church."

THE ISLAND WORK.

To the south and along the western coast of the southern end of the peninsula of Korea the shores are fringed with islands. The Korean archipelago was practically unknown until 1816, when adventurous captains of two vessels explored the southern extremity of the coast line

of Korea.* "A later visitor, and a naturalist, states that from a single island peak one may count one hundred and thirty-five islets. Stretching far away to the north and to the south were groups of dark-blue islets, rising mistily from the surface of the water. The sea was covered with large, picturesque boats, which, crowded with natives in their white, fluttering robes, were putting off from the adjacent villages, and sculling across the pellucid waters to visit the stranger ship."

In these almost unnumbered islands there is a population variously estimated from seventy-five to a hundred thousand. No systematic missionary work was undertaken in this large population until our Korea Mission, recognizing the importance of the island work, assigned a missionary, who now gives his entire time to the evangelization of the people on the islands, their organization into churches, etc. This missionary, in a *Koran san pan*, sails in and out among the islands, visiting the villages where there are groups of Christians, and also giving special attention to new places. Between twenty-five and thirty groups of Christians have been already established.

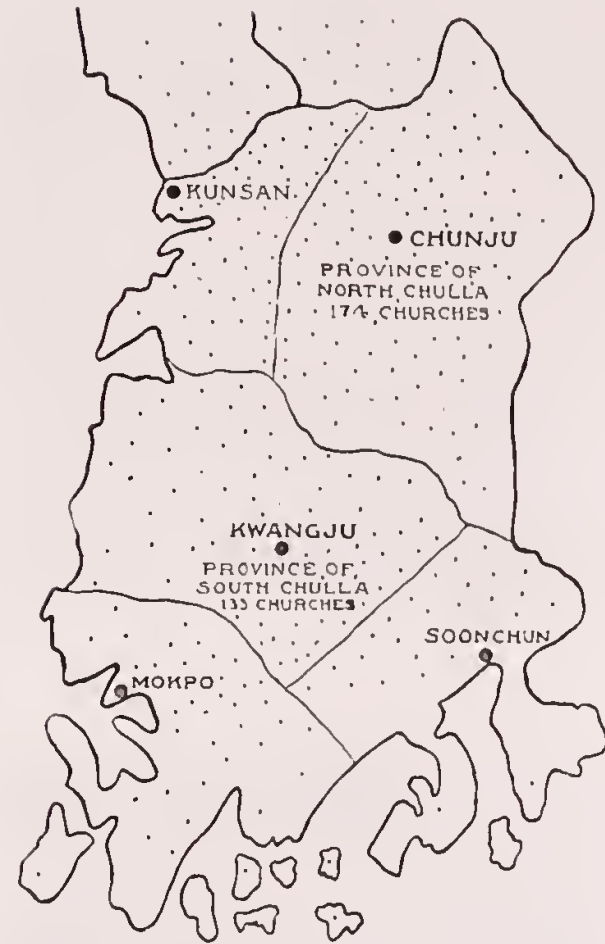
Korea has sometimes been called "the Italy of the East," and Quelpart, a large island some sixty miles south of the mainland, sustains something of the same relation to Korea that Sicily does to Italy. The inhabitants of this island differ in a number of characteristics from the people in Southern Korea, and it is regarded by the Koreans as a missionary field. Out of the first company of men who were ordained by the Presbytery of Korea, one of the best men was set apart for work in the island of Quelpart. He is supported by the churches of Korea, and so rapidly have the people

*From "Korea, the Hermit Nation."

received the gospel that helpers, both men and women, have been sent by the native church to the assistance of the evangelist in charge.

PUNYUK TA TOYUSSO. "*Translation all done.*"

OUTSIDE effort was made to give the Koreans the Word of God in their own tongue as early as 1865. Individual versions by various missionaries followed, and a production of the New Testament, prepared by an official board, was issued in 1889. The authorized translation of the Old Testament, giving to the Koreans the entire Bible in their own tongue, was completed in April, 1910. Rev. W. D. Reynolds, who did the final translation of the Old Testament, gives the following account of its completion: "*Punyuk ta toyusso* was the message flashed over the wires from the Chunju section of the Board of Official Translation of the Scriptures, Saturday evening, April 2, 1910, announcing to the agent of the British and Foreign Bible Society at Seoul, Korea, the glad tidings that the task of translating the whole Bible into the Korean language had been completed. True, some finishing touches were yet to be put to the work in the way of careful copying and rapid revision of certain manuscripts in preparation for the press; but the terse telegram, costing only five cents, accurately expressed the fact: 'Translation all done.' Not quite twenty-five years had elapsed since the landing of the first ordained Protestant missionaries, just twenty-three years since the organization of the first Bible Committee, about thirteen years since the reorganized Board began joint work upon the New Testament, and precisely five years, five months and sixteen days from start to finish upon the translation of the Old Testament."



STATIONS AND OUT-STATIONS KOREA MISSION.

Each of the 307 dots indicates a self-supporting church.

Plate used by permission of Laymen's Movement.

THE KOREA MISSION FORWARD MOVEMENT.

The progress of the gospel in Korea has been one of the most remarkable events in the history of modern missions. In this progress of the Kingdom in Korea our Mission has had its full share. The missionaries on the field became convinced that with adequate equipment and a sufficient number of missionaries there was opportunity for a comparatively early complete evangelization of one of our fields. Moved by a mighty impulse, undoubtedly prompted by the Holy Spirit, the needs of the field in the way of equipment were carefully considered, and it was found that about \$75,000.00 would be a sufficient amount to be used for this purpose. This condition was presented to the Laymen's Missionary Movement with such force that it became a challenge which was promptly met, and the fund of \$75,000.00 for the material equipment of the Korea field was subscribed through the efforts of the laymen on condition that the Executive Committee of Foreign Missions would be able to send a sufficient force of men and women. The Committee, appreciating the unequal opportunity presented in the Korea field, approved of the Special Equipment Fund, and the call for reinforcements.

With the money for equipment reaching the Mission in installments, designs were made for fifteen new buildings, including hospitals, schools and missionary residences, and the erection of a number of these buildings was begun. During the year 1911-12, returned missionaries from Korea coöperated with the Laymen's Movement in an effort to secure twenty new missionaries

—thirteen men and seven single women—which was considered the necessary force "to evangelize our share of Korea in this generation." One of the most stirring experiences at the closing session of the Second General Convention of the Laymen's Missionary Movement at Chattanooga was the presentation on the platform of the volunteers for the Korea field, sufficient in number to justify the announcement that these volunteers, with their support already provided, would be an adequate number of missionaries to meet the call of the Korea mission. As these lines are written, groups of these missionaries are either on the sea or preparing to sail *en route* to Korea. The prayer for adequacy in equipment and for the requisite number of missionaries has been turned into praise. The prayer now is for such an endowment of the Holy Spirit upon the missionaries, old and new, in Korea as will make possible the speedy accomplishment of that for which we devoutly pray and hopefully look for, viz.: the evangelization of Korea in this generation.



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